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the first-named way of proceeding only if he thinks himself unfit for the other—certainly much more difficult—way, either in consequence of inadequate preparation or from some other cause. This not being the case with the author of the book just noticed, as appears from the many songs, we hope that he will in due time give us a collection of texts in some Central Algonkian dialect, recorded with the same painstaking care as the results published in this book, of his researches among the Menomini.

J. P. B. DE JOSSELIN DE JONG

The Fighting Cheyennes. GEORGE BIRD GRINNELL. Charles Scribner's Sons: New York, 1915.

At the outset the author states, "This book deals with the wars of the Cheyennes." And while this self-limitation is faithfully adhered to throughout, there does nevertheless creep in considerable discussion of other culture traits. Mr. Grinnell has always shown a deep personal feeling for the Indian of the Plains, in contrast to the mere professional attitude of many anthropologists. This is particularly true in the present work. The general plan of the book is to have the Indians tell their own stories in their own ways. Thus,

Since the Indians could not write, the history of their wars has been set down by their enemies, and the story has been told always from the hostile point of view. White writers have lauded white courage and claimed white successes. If it has been necessary to confess defeat, they have abused those who overcame them, as the defeated always abuse the victors.

Evidently there is another side to this history, and this other side is one which should be recorded; and, since the wars are now distant in time, the Indians' own descriptions of these battles may be read without much prejudice. I have tried to present the accounts by whites and Indians, without comment (pp. V-VI).

The high personal regard the author holds toward the narrators is indicated by the statement that "The old time Cheyennes possessed in high degree the savage virtues of honesty, trustworthiness, and bravery in the men, and of courage, devotion, and chastity in the women" (p. VI).

The book consists of thirty-one chapters, which in the main cover the period from 1830 to 1890, when the military activities of the Cheyenne may be said to have become a thing of the past. The earliest definite date set by the author is 1830 as the year in which the Pawnee captured the famous sacred arrows of the Cheyenne. Though no evidence for the correctness of this date is cited we assume that such exists. Before 1830 all is considered vague, but 1820 is taken as the probable date for certain

adventures with the Crow and 1817 as an uncertain date for a raid upon the Shoshoni. The definite engagements described include those with other Indians (Kiowa, Pawnee, Potawatomi, Sauk and Fox) and those with the United States troops (Sand Creek, Powder River, Ft. Phil Kearney, Hancock's campaign, Beecher Island, Crook's fight on the Rosebud, Capture of Dull Knife, the Lane Deer fight, etc.). To these should be added another contribution to the history of Custer's misfortune. It is thus clear that a very large part of the 431 pages recounts engagements between the Cheyenne and United States troops. While the author does not offer to comment upon the actual fighting, he energetically defends the Indian's cause by bringing forward data to show that he was in almost every instance forced to fight against his will.

While there are here and there parenthetical remarks by the author on Cheyenne traits, the first two chapters at least will interest the anthropologist.

The arrival of the Cheyenne at the Missouri is placed at 1676, they having been driven southwest by the Assiniboin. We should like to hear some discussion of this date because there is now quite a literature upon the assumed migration of the Cheyenne. It is regrettable that the author did not choose to give some notice to these references. Especially so since my colleague, Dr. Spinden, has found a Spanish reference to the name under date of 1695. De Vargas writes:—

While I was absent from this city there arrived a band of Apaches from the east, who are called Chiyenes, and they told in the town at which they arrived which is of the Picuriés tribe, how some men, white and light-haired, had destroyed a very large tribe of the Apaches Conejeros, living much further inland than their own. The Chiyenes then returned whence they came.¹

Remembering that at that period Apache was a general term for non-Pueblo tribes, we have something demanding further investigation. While the Cheyenne could have drifted down in a few years, how came De Vargas by the name? But to return to our subject, we are told that they lived for a long time near the earth-lodge dwellers of the Upper Missouri and took over some of their traits, but later on became true Plains people. The Cheyenne first met the Kiowa above the Black Hills on the Little Missouri River, ranging between the Crow and the Arikara. The Comanche were also in the same vicinity. The author apparently accepts the Cheyenne statement that they drove all these people out, the Crow northwestward, the Kiowa and Comanche southward, assisted

¹ Ralph Emerson Twitchell, *The Spanish Archives of New Mexico*, 1914, Vol. I, p. 265.

to some extent by the Arapaho. All this is stated as a matter of course but we can be sure the serious reader will want some corroborative evidence. Unfortunately, it is not altogether clear that the author as the Indian's spokesman arrived at all these data independently, though this is implied. If he did, we should have a good test case for the evaluation of historic tribal traditions. However, in this connection we find a case where what is given as a Cheyenne war narrative is but the variant of a widely distributed war tale. Thus it is claimed that a Cheyenne woman was once alone skimming fat by the light of a torch fastened over her head and routed an Assiniboin war party by whirling a piece of hot back-fat. This tale is found among a number of northern tribes; hence, that it was really a Cheyenne exploit is doubtful. The facts of distribution at once discount its value as tribal historical tradition and raise a proper suspicion as to the historical accuracy of all such narratives.

There is also a chapter on the "Ways of Warriors" in which the personal narratives of three individuals are given as types.

All in all this book is a worthy production and is one of the most complete collections of tribal traditional war narratives that has come to our knowledge. In all native accounts of this kind there is certain to be much miscellaneous information of great importance to comparative studies, the only difficulty being to find it. While the book has a good index, the conventional form of an index is certain to miss many of these, for their significance will not appear to the casual reader. The comparative student of Plains culture must go through the pages for himself and to such this volume is recommended.

CLARK WISSLER

SOME NEW PUBLICATIONS

Ankermann, Bernhard. *Verbreitung und Formen des Totemismus in Afrika*. (*Zeitschrift für Ethnologie*, 1915, Heft II u. III, pp. 114-180, with chart.)

Balch, Herbert E. *Wookey Hole, its Caves and Cave Dwellers*. With an Introduction by Professor Boyd Dawkins; Period Restorations and numerous Drawings by John Hassall, R. I.; Cave Photographs and Diagrams by I. H. Savory. Humphrey Milford, Oxford University Press, 1914, XIV+268 pp.

Barbeau, C. M. *Huron and Wyandot Mythology*. With an Appendix containing earlier published records (Canada Dept. of Mines, Geological Survey, Memoir 80; No. 11, Anthropological Series.) Ottawa, 1915. Pp. 437, of which 417-437 are plates.